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Henry Francis Lyte



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C

Original edition 1588 1240. -

The author of this volume was some time imprisoned
and afterwards sailed himself on account of his opinion.

A LITTLE
TREATISE
VPON THE FIRST
verse of the 122.
PSALME.

Stirring up unto carefull
desiring and dutifull
labouring for the
true Church go-
vernment.

* *

By R. HARRISON.

PSALM. 133. 8.

*Arise O Lord, to come into thy rest,
thou and the Arke of thy strength.*

Reprinted An. Dom.

1618.

101. g 320.

The Preface.

suffer whatsoeuer our vexers should lay upon us, and espying nothing like to be done unto us, but to be holden with lingering imprisonment, and that without liberty of communicating unto others the instruction of the same cause, which we professed: we thought good rather to undergo some exile (as it were) for redeeming at least some liberty of worshipping God with safetie of conscience. Which when we did, and diuers of our Brethren, which were willing to come unto us, were restrained: and we were perswaded, that to returne unto them thither, whereas by imprisonment we should againe bee holden from them, would little auaile: I haue iudged that we haue been debtors to the to bestow upon the some thing which might help to increase their spirituall courage and comfort. In which becalfe when the expectation of me and diuers others rested upon some, who in the end did but slenderly answer, and satisfie the same: Then I, which for my unworthinesse and poore gift, had thought neuer to haue set forth any thing publickly, yet was provoked to endeavour my selfe in some part; as far as the Lord should make me able, to satisfie that want, which I thought to be great. And I went about a peece of work touching Church government. But partly by sicknesse, and partly by weying the cost of the print, and finding it to be aboue my reach of abilitie: I was hindered, and haue let stay that work, untill the Lord further inable mee.

In the meane time I thought good to write some other little treatise, and I chose this 122. Psalme, thinking thereby to haue occasion ministered

The Preface.

Wred to speak of divers of those points, which
concerne the cause mentioned. And I was deter-
mined to haue spoken somewhat briefly upon the
Whole Psalme. But in the first entrance meeting
with those points, which I thought good they
should be discussed somewhat largely for edifying
sake: Agayne, sicknesse and other causes cutting
me short: I was constrained to end at this time
scarce finishing the first verse. Neither was it
my desire to seeme to speake much upon a little
Text, (yea I confesse that I haue passed the
bounds of Schollerlike handling the Text) but
the things which offered themselves to be spo-
ken of, seemed to my iudgement to require
so much measure. Herein my desire
unto the Lord is, that my poore
labour may bee accepted of
him, and may be pra-
fitable to his
people.

I Would haue the Reader adverti-
sed, that whereas in one place of
this booke, I haue these words, *The
Author to the Hebrewes spake of cer-
tain Christians, which were racked, &c.*
My meaning was not, but that I iud-
ged him to speake especially of those
which suffered persecution before
the coming of Christ in the flesh :
which beleeuing in Christ to come,
may also be well called by the name
of *Christians*. Yes after it was printed,
I suspecting that it might be an occa-
sion of cavilling to some : I thought
good to set downe a word or two of
my meaning therein.



A TREATISE VPON THE CXXII.

PSALME.

VERSE. I.

*I reioyced when they said unto mee , Wee Will
go into the house of the Lord.*

RIGHT well is it said , that
where the treasure is there Will
the heart bee also: *Math. 6. 21.*
Which thing is seene in this
servant of the Lord, who be-
haved himselfe worthely in
the Arke bringing home.

And as it was the Lords work, so did he care-
fully acquire himselfe, that the curse should
not lay hold on him, which belongeth to the
working of the Lords work negligently.
Ier. 48. 19. But that he did , hee did with all
his power, and when he had finished his ioy-
ful work, his ioy was not ended, but rebound-
ed againe and againe , with a sweet Eccho
in his soule. So as it was meat and drink to
him to doe the will of God : so was it al-
so his pleasure to thinke and muse upon

the same, and he hath conceived the grace of Gods spirit, and hath brought forth this Psalme, as the fruit of so godly a meditation, leauing us a glasse and patterne wheren to see the spots of our deformed & lothson negligence, and a lanterne he hath set bridle before vs, that we may see to take our way and go and lay hand on the Lords plough, to do his acceptable work. Out of whose example and words in this Psalme, we mind, by the good furtherance of God, to gather some advertisements to stir our selues up, yet whiles it is called to day, least wee should be hardened through the deceitfulness of sinne. *Ezech.*

3. 13.

First wee haue to speak of his ioy and the cause thereof, the remembrance of which, he doth now feed upon, and chew the cud upon this ioy of that happy day, which he thus remembreth. *The Lord chose David from the sheepsfolds to feed his people in Iacob, and his inheritance in Israel. Psal. 78. 71. And as it is spoken of him that hee fed them in the simplicitie of his heart, Verse. 12. So did it euen appeare in his first entrance of his kingdome. For nothinge helde him carefull in comparison of this, to haue the Lord to vouchsafe to come home againe vnto his people, and to be at peace with them, to loue them, and remoue shame and rebuke farre from them, by returning his holy Arke, the token of his presence, and the liuelie image of his countenance vpon them, as the taking away thereof was the turning his back upon*

The 122. Psalm.

7

Upon them, and turning away his face, as hee had threatned before for sinne. And it was the reprochfull steyning of the glorie of Israell: as is said, *The glorie is departed from Israel, for the Arke of Gods taken.* 1. Sam. 4. 21. Therefore was the care of David, and his zeale set on fire within his breast, which thing he mightely declared, and the flame thereof appeared, when he sware unto the Lord and vowed a vowe unto the mightie God of Iacob, saying, *I will not enter into the Tabernacle of my house, nor come upon my palate or bed, nor suffer myne eyes to sleepe, nor mine eye lids to slumber, vntill I haue found out a place for the Lord, an habitation for the mightie God of Iacob.* Psal. 132. 2.

Now although it be my purpose, and order requireth to hasten to the cause of Davids ioye, which he heare mentioneth, yet it standeth with due order in this place, as it doth with edifying to stand vpon his great care, in wayting for that thing, which being obteyned, this his ioy succeeded. For liuelie and sound is that ioy which the heart feeleth, when it is refreshed from care and grieve going before.

VWhen the Lord had deliuered his soule out of all aduersities, which he sustained in the dayes of Saul; and had brought him to the glorie of his kinglie Throne: herein he shewed the simplicitie of a true heart, in that he was not changed by the sudden alteration, nor his heart beguiled by those pleasures, to cause him to forget God. *He was.*
not

not high minded, he had no proud looks. *Psa. 131.*
 2. But he kept his soule, as a child that is weaned from his mothers brest. Yea this time he thoroughly weaned himselfe, from taking pleasure in any thing, untill the Ark of God should be brought home, & placed in *Israell*, which he calleth by the name of the Lord, and the mighty God of *Iacob*. *Psal. 132. 2.* Therunto doth hee sweare and vow, not to haue regard unto his own tabernacle nor house, not to count it his home, or settle himselfe therein, neither to take any sound rest untill he had seen this busines of the Lord in dew forwardnesse. Thus was he thankfull unto the Lord, which had remembered him, & all his afflictions.

Let us examine our selues and call to mind the yeares that are past, when the syrie sword did hang over our heads in the dayes of *Queen Marie*, and that by so weake a threed that we looked euery houre when it should fall upon us, when wee being strangers from our own houses, walked from house to house, at such time as the Owles and Bats looke forth and flye. And thought it well if we might liue so without house or land, or ought else saue bare bread for the life.

VVe were as the Iewes which by *Haman* means were sold to be slaine, and destinate to a day of death. And we were as humble *Hester* which would make no request but for life onely. Now when we sighed and cried for the bondage, and the crie for the bondage came

The 122. Psalme.

came up unto God, and God heard our
mone, and remembred his covenant : *Then*
he brought againe our captivity, as hee did of
Iacob: then were we like unto them that dreamed
Psal. 126. Even for sudden ioy, doubting
whether we dreamed those happy tidings or
no. *Then was our mouth filled with laugh-*
ter, and our tongue with ioy. Then the Na-
tions about us said, that the Lord had done great
things for us. And wee sang thereunto, the
Lord hath done great things for us, whereof we
reioyce. Christ Iesus seemed then to us as a
shining and burning Lampe, and we seemed
for that time to reioyce in the light thereof.
But our giving of thanks and singing praise
unto God, was scarce so good as that of the
people of *Israel*, mentioned in the 4. Chap-
ter of *Exod. 31*, who when they heard that
the Lord had visited them, and had looked
upon their tribulation, they bowed down &
worshipped. But when tribulation was in-
creased upon them, they murmured against
God and his servant *Moses. Exod. 16. 7.* So
could wee bow down and worship in the
day of our deliverance, but since that time
not through bitter affliction as did they, but
through too much pampering with more
flesh, then the pots of *Egypt* haue, wee haue
waxen fat, and haue forgotten the day of our
penury and hunger. Yea we haue forgotten
and forsaken the Lord the holy one of *Isra-*
ell, in that wee are gone backward. And
better hath the Oxe known his owner, and the
Ass his masters cribbe, then wee haue known
him.

him that saved us, Esa. 1. 3. for if we knew him we would also surely know, that hee redeemed us from that fire forname that wee should burne with more zeale of furthering his kingdom upon earth to the advancing of his glorie. But the people of *England* in that day when the Lord did lift up their heads, were far from the zeale and practise of *David*, who being advanced to his kingdom, had not yet the thing he would haue, and gaue himselfe no rest, untill hee had done due homage unto the Lords kingdome, by furthering, procuring, & labouring about those things which appertained, unto the true worship of God, untill he did see them at a good stay. But our Clergie first, which should with great affection haue laboured about the Lords work, to haue seen that first finished, before they had instaled themselves into their own rouses: they contrarywise layd hold on the great livings, 'catch vvhoe catch might the rich Bishopricks & fat Benefices. And as *Achsaph* the daughter of *Caleb*, *Ios. 15. 19.* when her father had giuen her a portion of high ground, desired still more, namely, *places With Springs of water*: so was their desiring, and desiring againe. For those which were serued with Benefices where corn ground was most, they must haue another where good store of pasture lay. And when they were serued with that, they must long for one where store of sheepe are kept, and then they think they should be well. But would to God, it had bin no worse affection

affection and desire, then that of *Achsaph*, which desired the increase of her portion of that land, vvhich the Lord had giuen and blessed vnto her people: but these men haue bene greedie of the fatte spoile, and haue not bene aware that it was the spoile of *Iericho*, which ought not to haue bene medled withall, *but to haue been execrable things vnto vs. Iosua. 6. 17.* I meane not as though that wealthfull spoile might not haue bin taken vse of, by conuerting it another way. But those things holding still their nature and strength which they receued of the *Cananitish Romane*, ought to haue been to vs execrable things. And euen as the Lord gaue vnto the children of *Israel* the first conquest in the land of *Canaan*, namely, ouer *Iericho* without bow or sword, horseman, or any battle, or hand mouing of theirs, [in token that he would alwaies stand on their right hand, and their victories should proceed] from him, if they would goe forward to fight the Lords battell: so the Lord gaue vs this victorie, not with noise of battle, or tumbling of garments in bloud, but by his own hand alone from heauen, the thing to vs vnlooked for, thereby encouraging vs to marche forward vnder his banner, and vnder the good speed of this watch-word: *The Lord liueth, Which brought the children of Israel out of Egypt and out of Babel*, and the Lord liueth which brought againe the captiuitie of his poore suppliants, from the iron yoke of Antichrist: and the Lord also giuing vs the earnest of
assured

assured victorie in those battels which were to insue in the behalfe of his sonnes kingdom, against his professedemie Antichrist, if we would haue bene so gracious, as once to haustaken them in hand. But we refused to go to the battle any more, though the *Cananites* dwelled still in the land, and bare the sword to slay euery true Israelite therewith. I meane that man of *Rome*, who by his *Cananiticke* offices, & Canons of his lawes, standing still in their strength, beareth the scepter upright, *even a rod for the righteous*. Thus haue we behaved our selues, not as faithfull *Iosua*, and his souldiours, which from *Iericho* ceased not to goe forward to more battels, and therein law that great saluation of God fighting for them, *When the Sun and Moone stood still in heauen, and hastened not to go downe for a season. Iosua 10. 13.* But we haue done more like the *Amalekites*, which invaded *Zicklag*, which did eate, drink, & daunce many dayes, *1. Sam. 39. 16.* Because of the great spoil they had taken, vntill sudden slaughter and vengeance came vpon them in the midst of their mirth. So let vs take heed, that we do not so long eate & drink of the spoile, and daunce in securitie, vntill that *Danid* Christ Iesus come at vnawares, and take awaie all, and our liues therewith also in most iust iudgement.

VVe also haue done as that other generation of the Iewes which arose vp after *Iosua*, which regarded their owne ease more then the Lords commaundement, and his glorie, which stode vpon the rooting out of those wicked

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wicked ones, whose sin was ripe and their daie was come: those *Cananites, Perezites* and *Iebuzits* suffered they to dwell still among them. Therefore the Lord said, *that they should be thornes to their sides, and their Gods should be their destruction, Iud. 2. 3.* as it came to passe. Euen so haue we ten times more made couenant with that cursed broode of Antichrists birdes, not onely entring into neare familiaritie with them, but also borrowing many of their ceremonies, entertaining their forme of seruice for the most part, being turned but from Latin to English: and yet which is worse, holding our neckes vnder their girdles, by making our selues willing slaues to their Ecclesiasticall sword. And because this practise could soonest be atchieved, and this vngracious work could most speedelie vp: then was it counted Pollicie, to wipe mens noses with, and to giue them a mocke. But *be not deceiued, God is not mocked,* vwho redeemed you from aduersitie to this ende, that you should deale vvifely and faithfully in all his house. Therefore it did stand you vpon to haue taken better aduifement in the reforming of religion, and matters about Gods vvorship, knowing that aboue all shinges it is a matter most curious. And you should vvith feare and much trembling, setting a parte your ovvne affaires for a season, as *Dauid* did here, and that vvith a solemne vow making, that you vvould first seek the building of Gods kingdome: you should thus, I say, haue bene conuersant in this busines,

knowing

knowing that then all things would haue prospered vvith you. You should also haue knowvn that the Lord in his vvorship might not admit any strange deuise vnder pretēce of pleasing some, nor might admit any mingling of his vvisdome with mens vvisdome, any tolerations of vanities vvith a smooth and fained promise to take them avay in time to come. VVhy did the Lord shew such a terrible and fearefull example vpon the two sonnes of *Aaron*, *Nadab* and *Abihu*, as to skortchethem vvith fire fromheaven: *Leui. 10. 1.* Because they tooke fire for their censers, from the hearth, which they should haue taken from the Altar. And they vv ere but yong schollers in those ceremonies, and the obseruations vv ere many, and it vvas at the first begining of their trayning to practise: yet the Lords icalousie burned vvith fire. And why? Had the Lord so great regard, for a coale fire? was it not to leaue a fearefull monument for all men to beholde, that they might take heed least in matters pertaining to the worship of God, they alter and chaunge euen the least thing? If any man vvant skill, let him vvithdrawve himselfe. For it is vvritten: *Take heed to thy foote when thou entrest into the house of God, and be more neare to heare, then to giue the sacrifice of fooles, for they know not that they doe euill. Eccles. 4. 14.* Behould, hovv many in the Realme of *England* haue done and daily doe presume to set in their feet into Gods house, and haue not learned how to sacrifice aright. Offer not they

they the sacrifice of fooles; And they will not know that they doe euill.

But to returne to those which haue beene chiefe master workemen in the reformation of religion at the first: Can they not behold how that for want of this faithfull zeale which was in this servant of God *David*. For vvant of due feare and trembling, carefull crying for the spirit of vv wisdom, and whole attending upon the Lords work, vvith harts free from vvorldly intanglings: And for vvant of that intier loue and charitie, *which seeketh not her own things, but those which are Christs*, and her poore brethrens. 1. Cor. 13. I say, or vvant of these things, and being drunken vvith that nevv vessel of vvine of vvorldly concupiscence then set abroach: Can they not espie how they haue drawn their lines so far vvrong, that skilfull vvorkmen, yea now every bungler cannot but vvender to see such vvork. For they haue framed their timber, some too long, and some too short, in such sort, that the building hangeth all on the one side, tottering and reeling vvith every vvind and vvaiteth but for a blatt from the Lord to cause it to fall, and to slay all those, vv which haue committed themselues to such a tallie building. And as for the forme and fash ion of the house, where was the patterne which God shewed *Moses* in the mount: *Exod. 26. 39.* It was to be found, but it was not sought the haste was so great to other things. Therefore because the Lords patterne was so refused: no marvell though hee refused to send

his spirit of wisdom unto those, which stood in steed of *Bezaleel*, and *Aholiab*, and the rest of the workmen, *Exod. 36. 1*. For view and trie out this reformation. Look to your brethren of other nations round about which haue reformed, if they haue admitted such things as you, who yet notwithstanding come short enough of their duty. But look unto the word of God, and espy on there, how many coales of fire you haue taken not from the altar *Christ Iesus*, but from the smoking chimnies of the *Cananites* which dwelt in the land, the Papists I mean. Therefore repent and returne, or else take heed of the Lords fire from heaven, who although he used more patience and long suffrance towards *Nadab* and *Abihu*: yet be you assured that hee hath not now lesse regard and iea- lousie for the body, then he had then for the shadow.

And wheras some say: VVhat, It is a house, though it be a downgate thing, although it want roofe, and walles, and though it want this and that. Many such songs the babes in the cradle heare, to rock them asleep. But by their own words I will iudge them. For suppose that some noble man minding to build a house, he hireth workmen and many servants: part of their wages he payes, for the rest he appoints due order, and makes vvith his workmen straight covenant in all things, hastening the work. Since he goeth into another country, and returneth fve and twenty yeares after; if hee then find his house
halfe

halfe unbuilted, and the timber which is laid rotten for default of couering in due time, and likewise the mortar crumbled away, & the stones some fallē & som ready to fall: the workmē take their wages & spend it at the alehouses & taverns, eating, drinking, & playing whē they should be at work: will not that Noble man at his comming cast in prison those workmen and servants, and giue his steward also a great rebuke, & put out his house to other workmē: And yet these chief builders of whom I haue spoken, many of them, yea most of them haue confessed, and do confesse untill this day, that many things are amisse in the Church, and yet wee must be content and beare them. And indeed are there many things wanting and missing to the finishing of the Lords house, & can they sit still, and eate and drinke, and not buckle themselues to their businesse: Or may the Lords work about other things suffer delay, & wayt our leisure? Or are they the Lords remembrancers, which can giue him rest, & themselues also, before they see Ierusalem, the praise of the world, redeemed and reedified from the ruine thereof? *Esaï, 62. 7.* Can they so long time use the tabernacles of their houses hanged & decked with Arras and Tapestry, and fare deliciously every day: Can they so long goe to their palet and bed, and suffer their eyes to slumber and sleep, before they haue found out a place for the Scepter of Christ, his lawful government, and made ready a Throne for him to sit and

rule, and tread Antichrist under foot? This is counted but a small want. O deep security? This we must beare: & are content so to doe as long as the Lord hath made any promise so beare with wickednes. But hee is mercifull, and long suffering: but so, as he will not hold the sinner innocent. And if he spake by his Prophet, saying, *that the Sabbathes and solumne feasts of the Iews (which notwithstanding were after his law) were a burden unto him, and he was weary to beare them*: How think vve is he weary to beare so many Sabbathes, which he neuer made, so many ceremonies & other devises and strange Church government, which never entred into his mind: whether are these things a burdē or no unto him think vve? Yea such a burdē, that as he hath spoken concerning them, so hath he concerning us also: *Ab, I will ease me of mine adversaries? Esa. 1. 24.* Yea he must needs scour our drosse. For indeed our silver is become drosse, and our wine is mixt with water, far otherwise then it was among them. But they say, vve must beare now, for the time is past, vwhen the matters of reforming the Churches were chiefly handled, and vve must tarry untill a fit time come againe. Indeepe there was a time carelesly slipped at the beginning, vwhen the yron was hot, but the vvorkmen were lasie, and neglected to frame and fashion the vvork before the yron was cold. What gracious liberty might not haue been obtained, if they, of vvho I haue spokē, had been as carefull & sorrowfull for these things

things, as *Nehemiah*, who fasted and prayed certain dayes and mourned so much because the vvall of Ierusalem was not yet builded, that the King could easely discerne his sorow by his countenance, & was moued with compassion, to bid him aske what he would haue, before *Nehemiah* durst mention his sute vnto him. And there is no doubt, but like sorowe and care should haue found like compassion to haue bin refreshed with, and no lesse furtherance to euerie godlie enterprise, For the Lord would surelie haue don it, who hath the hartes of Kings and Princes in his hand. And as we haue heard, there wanted not some gracious offer concerning these things. But the Lord lay not to our charge, that which is past. If occasion offered by him, be not taken, our care, feare, and grieve in repenting, ought to be the greater, and our indeuour the more vehement to recouer our losses. Seek the Lord then, whyle he may be found. Labour better then before, disburden you of all offices or liuings, which hang on & presse down, to hinder you in the worke. Heb. 12. 1. Giue glorie to God and his son Ch. Iesus, by setting vp his roiall throne among vs, which is that you call *Church government* w^{ch} many thousand tongues haue confessed and complayned to be wanting. Once againe, remember I say the Lords deliuerance, how he saued vs as he did *Israell* from *Pharao* in the red Sea. Let vs sing as *Moses* did at the shoare: *He is my God, and I will prepare him a Tabernacle.* *Exod.* 15. 2. There-
fore

force are we escaped the drowning, that we should make the Lord a Tabernacle. Let vs not onely promise it in singing or saying, but performe our vowes vnto the Lord, which wee made in the day of our distresse: and let this Tabernacle bee so made, that being viewed in the end by our *Moyſes, Chriſt Ieſus* the worke and the workemen, may receiue a blessing. This let vs doe, and goe on, and prosper, and liue in the Lord: if not, let vs be sure, the consumption and plague determined, shall ouerspred and ouerwhelme vs by Gods righteous iudgment who hath vengeance readie for all disobedience. 2 *Cor. 10.*

Thus haue I shewed, how especiallie the Clergie haue acquitted themselues in the day of the Lords visiting of vs, if it had not been hidden from our eyes.

And now concerning the rest of the people (I mean those vvhich had some knowyledge and zeale) they also haue been vuell agreed vvith their guides in their negligence. For they hauing once obtained a seruice in the English tongue thought it so great a matter, that they might lawfully be holden excused though they sought no further: and hauing gotten a shadow, vvherein they might coole them selues in the heate of the day, and rest a litle from their vvearines: They haue giuen themselues to eating, drinking, and sleeping vnder that shadow, and forget the rest of their iournie, untill darke night come wherein no man can walke. *Iohn. 9. 4.* Neither haue they knowen, that

As the Lord gaue to the children of Israel
Exod. 13. 21. a clowd by day to shadow
 them from the heat, to this ende, that they
 should iourne forward to their resting place:
 So also the Lord gaue them a defence from
 that present heate, to the intent that they
going the through the vallie of teares, should
 iourne forward, and goe from strength to
 strength, vntill vnto euery one of them, God had
 appeared, shining out of Sion the perfection of
 beutie. *Psalme. 84. 6.* No, but the people haue
 bene as a strong asse couching down betwixt di-
 uers burdens of spirituall bondage. *Gen. 49.*
14. And they haue seen that rest is good, and
 that the lande is pleasant, therefore they haue
 bowed their shoulder to beare, and haue
 bene subject vnto that yoke, which is con-
 trarie to that libertie wherein Christ hath set us
 free. *Gal. 5. 4.* Euen so it is certaine. For the
 pleasures of this world haue stolen away the
 harts of many, and haue caused zeale and re-
 ligiousnes to be frozen vp: so true is it that
one can not serue both God and Mammon, but
eyther he must loue the one and hate the other,
or at the least in leaning to the one, he must neg-
lect and despise the other. *Luk. 16. 13.* For the
 people of England, I meane those which ey-
 ther at that time, or since, haue felte some
 motions of Gods spirit vnto godlines: the
 most part of them, I say, vvhiles they haue
 applied them selues to eate and drink large-
 ly, as in the daies of rest, to buy and sell
 and to smile merelie vpon gaine comming
 in, and to velcome it vvith giuing it the

hand, their hartes haue bene stolen before they haue been auarę: so that they being once deliuered from the filthines of the world, through the knowledge of the Lord, haue againe intangled themselves there with, and haue returned as the dogge to his vomit, and as the sow that is washed, to the wallowing in the mire. 2. Pet. 2. For vpon this taking a smatch and tast of vworldly case and vwealth, vvhherof I spake, the stomach hath become greedie, and there hath ben no end of seeking gaine, laiyng vp in store, making the barnes vvider, ioyning house to house, and land to land. So that now if one come and tell them of further seeking the face of God, and building his kingdom: hee speaketh to the belly which hath no cares, and his speech is like vnro his, which speaketh with a strange language, and hee speaketh to them which fare as if they were in a dreame. For the wine of the fornication of this world hath cast them into a sleepe, and they haue not knowne, neither will know, till it be to late too recouer it, *that they haue sold their birth right for a mease of potage:* Heb. 12. 16. And haue not followed the counsell of him which saith: *When thou eatest bonie, take heede thou eate not too much, lest it hurt thee.* Pro. 25. 16. Neyther haue they bought the precious Pearle of Gods Kingdome: but they haue sold it for that vvhich glistereth, and yet is no gold.

But we ought to haue taken heede of all such worldly things, especially vntill we had further finished our worke and labour in the
Lord

lord : herein folowing the example of those men, which deerre their euentide meale, vntill they haue ended their worke , though in such time of the yeare, as part of the night do ouertake them. For their experience doth teach them, that whilest their hand is now in worke, it is not greatly grievous, though they abide some wearinesse and cold : But when they haue with eating and drinking been satisfied, and haue basted themselues well by a good fire, then it is death to goe to worke againe; but forthwith the feeling of that ease craueth more, vnto the time of sleape. Therefore ought wee to haue holden ease and worldly commodities, euen at the swordes point, as enemies to those vvhich fight the Lords battels, by denying them selues and all things, and taking vp the crosse, and also as cloggs and vveights to them vvhich haue a race to runne, except that they vvere vsed, as though they vwere not vsed, and let passe as strangers, not entertained, and vvelcomed as beloued friends.

Yet notwithstanding this people haue in the midst of their carelesnes, an answer ready as good as an aperiene of figge-leaves. For say they, vve must abyde a time and the time is not yet come, and they are not ashamed to call it, the Lords leysure, vvhich is their own leysure, seeing the Lord hath complained along vvhile since, as being wearie of their lasinesse, saying: how long will it be yer this people will goe vp; And concerning not being yet time, the Pro-

phet.

Kingdom, wherein the throne of Christ is only exalted, and the throne of Antichrist is laid for his footstool.

And untill you see this thing brought to passe, O yee people, and see your selues also the living stones of this living building: mourn and lament bitterly, fast and pray, bid farewell to pleasures, and to the day of mirth. *Let the Bride-grooms come out of his chamber, and the bride out of her closet. VVeep upon your faire sieled houses, your enlarged pastures and fieldes, your sweet gardens, pleasant arbours and bowling allies. Know your selues to be in more grievous boadage of soule, by being holden from Christ his true government, then the people of Israell were in bondage of their bodies, when they walking forth by the rivers of Babel, could not be refreshed from their woe, but they sate down and wept when they remembred Syon. It was not the pleasant walking by the rivers of waters, that could entice them to be merry, and forget their country from which they had now long time been absent. Seventy yeares could not estrange them, nor weane them from the remembrance of Iury and Ierusalem, and Mount Syon: not so much because there was their dwelling, as because they dwelt there together with the Lord, giving there outward tokens of his presence. Therefore they vowed and wished hard things unto themselves, if they preferred not Ierusalem before all ioy: or if they should be ioyfull before they should see Ierusalems full deliverance.*

pance. Thus should it fare with us. And even as a woman which full dearly hath loued her husband being now dead, can take no pleasure in beholding his garment, vvhich renews the remembrãce of her losse, & increales her woe and griefe: So should houses, fields, pastures, pleasant gardnes, orchards, siluer, yea wite and children, and whatsoeuer else of outward things: wee should enioy them, and looke vpon them, shaking the head, with wailing and wrinking the hands, crying, alas for our husband Christ Iesus, which hath left vs all these good things, and he is not with vs: But our sinnes hñue caused him to depart aside, saying he hath bene so despightfully vsed amongst vs, by exalting the sword of hisemie, and treading his sword vnder foot.

And lest any should think me to ouerreach, in saying vve are in greuouiser bondage then were the Iewes in *Babylon*, though to speake of it will be thought of some: straying from my matter, yet I must regard edifying more then any other order. Therefore I demand of those which haue any eyes to see whether they can behold their soules to bee sold for handfulls of Barley, and morsells of bread, euen for the sheaues (whereas if we had bene sold for slaues, appointed to bodily toyle, wee might haue held our peace) For doth not he which hath mony, or the letter of some great man, or fauour by other means, get the gift of a Benefice of some Patron, and being presented to the Bishop, he is
forth-

Parish, there must they feed upon the rocks and stones, or else starue. Will any unmercifull man deale so vvith his beast, as to rye him where there grows no one spire of grasse? And release can the poore soules haue none, vntill there may come new lawes; vvhich may bring redresse and graunt further libertie, although they neuer come, but still streighter and streighter. Euen as the Israelites vv ere more hardly dealt with, after they had motioned their sute of going into the vvildernes to sacrifice and worship God as he commaunded. Are not then our soules in bondage?

That I speake nothing of our subiection to the iurisdiction of that court, which our owne conscience, and the voyce almost of all the people in the land, cry out that it is popish and Antichristian, and yet not one man among a thousand hath spirit and courage to withdraw him selfe from it, neyther will they know it to bee a sacriledge, and treason against Christ, to goe and bow before the scepter of Antichrist: and flatter thesmelues, saying, that Christ rules in their harts inwardlie, and they serue him inwardlie, and outwardly they serue that idoll, which the Deuill hath set vp, worse farre away then the idoll which Nebuchadnezzar set vp in the plaine of Dura.

But the people say, if the Masse and images come againe, they will rather die, then they will receyue those. VVill you fight the Lords battelles, and will youe needes chuse
 YOUR

your owne standing: Must not the Souldiours fight with that band and wing of the enemies, whereunto their Captaine appoints them? But O foolish and blind men. For whither is greater wickednes: The masse and images, or that rule and power, which hath authorised, and established the Masse and images: VVhither is greater, the apple, or the tree which bringeth forth the apple: For the Masse and images, and all other wicked ceremonies, were but apples of this cursed and bitter tree of popish gouernement. And although we haue cut of a few twigges, which bare some kinde of apples, yet the tree remaines and the root hath yet very deepe hold in the ground, and it bringeth foorth other cursed crabbes, to set ouer teeth on edge with all. And though the Deuill would beare vs in hand, that they vvere as good apples, and set as great a praise on them, as he did on the apple, vvhich he scofft *Eue* vvith: Yet in eating thereof, the Lord shall proue our disobedience.

These abominations w^{ch} I haue spoken of, and many more which I haue not named, declare whether our bondage, or the *Babylonian* bondage of the Iewes, were more grievous and dangerous. And if they *hanged up their harps upon the Willow trees.* *Psal. 137. 2.* VVhether haue vvee cause to set apart Lute and Cithern, Viols, Shalmes, Cornets, Sackbuts and Dulcimers, and all the instruments of Musick vvith daunsing and mirth: and to sing the song of dolefulnesse? Let us *rende our*
G
beards

hearts and not our garments. Let us no more sit down to eate drink, and rise again to play, but let us eat the bread of aduersity, and drink the water of affliction: and pray continually so, that in praying, our bitter complaints may ascend up to the Lord, and may rightly speak with like affection as did the she pore banished Iewes saying, *Behold as the eyes of the servants looke unto their masters, and the eyes of a maiden to the band of her mistresse? so our eyes wait upon the Lord our God, untill he haue mercy upon us, Haue mercy upon us, O Lord, haue mercy vpon us, for wee haue suffered to much contempt.* Psal. 123. Yea if vve had any grace to take to heart the reproches of the Papists mocking our patched service, & scorning us, as not able to build our house of religion, vvithout borrovving most of our stones and timber from them: And cast in our teeth, VVhere do you tell your Church, Or vvhen haue you any inrisdiction or Church government, but from him vvhom you scorne in vvords, namely the Pope, (As indeed it is in every mans mouth to cry, fy on the Pope: and yet vve bow the knee before him by submission to his Court. Therefore are vve mocked of the Papists, (as our sinnes haue deserved.) This spirituall evill I say, if our dull harts could feele: vve might ad also vvith those careful Iews: *Our soule is filled too full of the mockings of the wealthy and the despiht of the proud.* For it is a time of reproch, & our shame lieth open in the eyes of all nations (if vve could discerne it) vvhen

neither

Neither Temple is builded, wherein we may worship the Lord aright, neither the city wall, wherby the heathen might be kept out, that they no more come into the Lords heritage; to defile his holy Temple, and to make Ierusalem an heape of stones, *Psal. 79. 1.* Now therefore although wee at the beginning haue not done as faithfull *David* did, to *swear and vow unto the Lord*, concerning his acceptable worke finishing with all possible speed: let us yet at the length heare the Lords voice, without *hardening our hearts* *Psal. 95. 8.* and swear and vow to seeke his face, & build his kingdom otherwise the we haue done, and not to rest as heretofore, till we haue performed our vowes, and passed even through the valley of teares and mourning, digging fountaines to quench our thirst (I mean abiding all trouble & persecution) until we draw neare the Lords rest in *Sion*: before the time that he swear, and seal the decree of our never entring in thether. *Psal. 93. 11.*; and so we be shut also from his eternal rest, in his kingdom, for our too much contempt of his glory, which should appeare in the advanced kingdom of his deare Son, & for our lukewarm professing his name, without doing his will, and working his work.

Thus haue we heard concerning the care which *David* had for the bringing home the Arke. It followeth to speak of the ioy, which he conceined, when the Lord vouchsafed to be with him, & to bend also the harts of the people therunto, whē it was brought home.

*I reioyced when they sayd vnto me, We will
goe into the house of the Lord.] King David*
according to the vow and promise which he
made vnto the Lord, so he continued faithful
and stedfast, and prepared a place for the Ark
of God, and pitched for it a tent, *1. Chro. 15.*
and longed for the day, vwhen it should bee
placed there. Yet for all his faithfulness and
exceeding great care, it pleased God to hum-
ble him, by that great iudgement, vvhich fell
vpon *Vzzab*, *1. Chro. 15.* that he might be
sifted, and tried to the vetermost, and the
Lord spared not *David* in that litle thing
vvhich vvas committed avvry, in that the
Arke vvas caried on a carte, and drawne by
Oxen, which ought to haue been borne upon
the Levites shoulders *Exo. 25. 14.* Therefore
the Lord made him to behold a doleful sight
in the death of *Vzza*, and turned his ioy into
heaviness, for that present time. Thus ielous
is the Lord alwayes for his true worship. *For
he will be sanctified of those which come neere
him. Lev. 10. 3.* VVhere is now any place left
for toleration of any disorder in the state of
the church? when as the Lord would not
beare with thus much for his servant *David*
sake, whose care was so great, whose heart
was so faithfull, whose hand was so forward,
and his labour so painful, to restore true reli-
gion, and to promote the Lords glory. But
what haue our reformers of religion done?
only in one thing they haue followed the ex-
ample of them which were with *David* to
helpe home the Arke the first time: for they

to ease their own shoulders of the burden, & to avoid that great labour which belongs to the building of Gods Church, haue been content to shuffle up the matter, & haue committed the charge of the Ark to brutish Oxen, even dumb & blind ministers. And these Oxens feet are not shod with the preparation of the Gospel of peace, Eph. 6. 15. Therefore they stumble at every step, and haue long agoe overthrowen cart & arke and all: although there haue been *Vzzabs* appointed to put to their hand & help the oxen, I meane teachers haue been appointed to learn the ignorant ministers to preach: how they prosper men may well know, except they had power to work miracles, to make the dumb to speake, & the blinde to see, & that only by teaching. But let those *Vzzabs*, & the appoynters of them, understand & know a more excellent way, namely, that the Levites take the burden upon their shoulders, weigh it never so heavy, by trouble, persecution, and painfull labour, and let them cheerfully bring home that arke, even Christ Iesus, upon whose shoulders the government lieth, Esay: 9. 6. and place him in his tent pitched for him, even his *Sion*, his Church and kingdom, that he may beare that rule and government which unto him belongeth, without so much as the print of the foule foot-steps of Antichrist remaining in his Tabernacle to his dishonour. And here it shall not be amisse upon occasion, to touch the courage of *David*, who although he was a little daunted at the first,

by that miscarrying of the Arke, insomuch that he said, *How shall the Arke of the Lord come unto me*, 2. Sam. 6. yet notwithstanding he fainted not, neither gaue over his purpose, but feared the Lord more, and sought out more circumspectly where the fault was, and how it might be redressed: and againe girt up his loynes, and addressed himselfe with more cheerfulness, yet againe to bring it home. Many there be in the Realme of *England*, which haue been zealous of Church government, and of the removing the ceremonies of mens traditions and stinted service: and because they haue made long tarrying, and haue had a cold offering, and haue hoped long of redresse by Parliaments, wherunto they haue made sute, and haue been disappointed of their hope: Therefore, as though they had done their whole duty, they haue set them down, & waxed cold, & carelesse, and haue slept on both eyes, and think that the Lord must needs now hold them excused, untill the Lord cast it upon them, & put it into their mouthes. But they must know, that they are not to cease seeking the kingdom of God, and for other things, they shall be cast unto them, without their carefull thought. *Mat. 6. 33. The kingdom of God must suffer violence of those which with violent zeale do draw it unto them, Math. 11. 12. Many run, but few get the crowne. We must so run as we may obtaine*, 1. Cor. 9. 24. It is not enough to be wishers and woulders, as many be at this day counted religious, and
fauourers

favourers of government, because they can say, *O we must pray, we must pray*, thereby satisfying themselves & others, being not a little glad that they may buy it so cheap, to sit at their ease & follow the world. Therefore what cries & complaints their prayers be, may easily be discerned. Prayers without practise, are but poore prayers, & the hart which setteth not the hand a worke, doth not burne with much heat. We must so pray, as continuing & increasing in greater fervency, giving the Lord no rest, nor suffering any nay: though he seemeth to send us away with a rough answer, as our Saviour Christ, did unto the *Cananitish* woman, refusing her sute, & calling her dog: yet she left him not, but desired at the least that which a dog might haue *even the crumbs which fall from the children*: & so, obteined her sute with commendation of her faith. *Mat. 15. 26.* And we, if we haue wished and desired, & therewith made sute to the higher powers, and laboured in the behalfe of true Church government, & yet haue returned empty and confounded, because the Lord hath not vouchsafed to let us see the Ark come home; we are to feare so much the more before the face of the Lord, as it is said that *David feared the Lord in the unspeedy day: 1. Sam. 2. 6.* he feared God before, but now his feare was increased: & in this feare ought we to examine the cause, why God hath not made our enterprise prosperous, and to search our wayes, whether we haue taken the right path or no; whether we haue gone to the place

where it is, or we haue sought it in a wrong place: whither we haue put our shoulders to the burthen, or we haue gone about to carie it, that it might come easily vnto vs, and as it were alone without our helping hand. Thus ought wee to search vntill wee finde out in our selues the cause of Gods displeasure, for the which we are deprived of this benefit. And hauing found the cause, let vs repent and redresse that is amisse, *and strengthen our feeble knees of making straight steppes to our feet, lest that which is halting, be turned out of the way.* Heb. 12. 13. Let vs recouer the right path, from the which we haue wandred wide, and gyrd vp our loines, that wee may with more courage and swiftnes walke therein, then before we haue done in our wrong and false way.

And some there be which haue atteyned vnto this knowledge, *that the kingdom of God commeth not by observation, and wayting and suing, here and there, but is neere vnto vs, euen within us: Luk. 17. 20.* and no more is to be required, but that we remoue our selues from euill, and worship God according to his word, chusing rather to suffer the crosse, then to deny Christ by slauish giuing ouer of that authoritie and libertie, which he hath given vnto his people. Some I say, haue attayned to this knowledge, yet notwithstanding they haue bene dismayed and offended beholding the wayward footstepes of diuers which haue gone before, euen in the right path though not with steadie foote, but
haue

haue slipped, halted, and falne in the way by committing some thing which haue displeased the Lord, as sometime in the chiefe Citie in *England*, there were many w^{ch} withdrew from this spirituall bondage. But some onely making conscience at the Cap and Surplesse, and kneeling at the communion, and therein stood all their religion. Some entering that way, despised all other, but pitied them not in the bowelles of compassion, that they might be brought vnto the truth, but were proud in their owne conceyte. Most of them also ignoraunt how they should come to the end, or yet to the midst of the way, which they had entred, neither being humble in seeking out the same, but thinking rather that they knew all things. Therefore when they were tried and weighed, many were found too light, and their miscarrying of the Lords Arke, and the iudgment which fell upon some of them, as fore as did upon *Vzzab*, discouraged many, and weakned their hands. So by their untowardnesse they caused the favour of the Lords worke to stinke in the nostrils of the people.

And of late another attempt hath been given that way by one, of whom I must needs say, that the Lord used him as a means to bring the truth to light, in many points concerning the true government of the Church; who, I wish for the glory of God if it had been his good pleasure, that he had stood in integrity, vvithout swarving and leaning

to Antichristian pride and bitterneſſe. And for me to make mention thereof, may ſeeme very hard, which am not ſo able therein to ſaue my ſelfe from the reproch of many tongues, as I am to cleare my ſelfe of deſeruing the ſame. Yet notwithstanding a wound being made in the brethrens mindes, I haue thought it my duty rather to labour to heale it, then to ſaine my ſelfe not to ſee it.

True it is at all times, that *iniquity prevailing, cauſeth the loue of many to abate.* Mat. 24.

12. For every iniquity committed, eſpecially in thoſe enterpriſes, which beare the chiefest ſhew of holineſſe before the Lord, and draw neereſt his work, procure a more grievous and ſpeedy iudgement, to cauſe a lamentable ſucceſſe therein. For as I haue alledged, *The iealous God will bee ſanctified of thoſe which come neere him,* Levit. 10. 3. And he wil cauſe his iudgement to begin even at his owne houſe. 1. Pet. 4. 17. This iudgement being beholden, cauſeth feare, and daunteth the courage of many which had begun to ſtep in the way. Even as if two men riding throw a water, the former ſlip into ſome groop and periſh, the other had rather turne backe and looſe his iourney, then goe forward, though there be ſpace enough to go by and avoyd that danger: at the leaſt with feare & trembling he ſeeketh out his way. And no marvell it is, though the beholding of ſuch iudgement becauſe of iniquity prevailing, cooleth greatly the heat of loue, and dulleth the edge of courage for a time. For even
valiant

valiant Ioshua thereby was stricken fullisore
for he rent his clothes and fell to the earth
at the evill successe in the battell at Ay, and
he cried, *Alas O Lord God, wherefore hast
thou brought this people over Iorden, to deliver
us into the hands of the Amorites, and to de-
stroy us: Would God wee had beene content to
dwell on the other side Iorden. Ob Lord, what
shall I say when Israel turne their backs before
their enemies?* Thus he seemed to repent his
comming over Iorden, as though that ior-
ney had not beene taken in hand in the
Lord, and by him furthered, and the further-
rance thereof confirmed and honoured by
a great miracle of the Lords mighty hand,
But the Lord raised him up and told him,
that iniquity committed in Israel had
caused the reproach of that unspeedy day,
Iosh. 7.

Also Aaron, Eleazar, and Ithamar were
so daseled with the iudgement which fell
on Nadab and Abihu, that they did not
eate of the Goate in the holy place, as they
should haue done *Levit. 10. 19.*

Moses vv as so grieved at the evill successe
of the children of Israel, not being able to
come to their rest because of their iniquitie,
that he chose rather to bee raised out of the
booke of life, then to heare and see that re-
proach which should come unto that peole,
and the name of God. *Exod. 32. 31.* Ieremi-
ah wished that he had never been borne, be-
cause Israel in steed of a blessing had rewar-
ded evil unto their owne soules.

Rebecca

Rebecca when the children *Groue* in her wombe, thought it had been better not to haue conceived. *Gen. 25. 22.* And *David* when he saw the death of *Uzzab*, brought not home the Arke at that time, but feared and lamented, saying: *How shall the Arke of God come unto mee:* Great feare came on the Church of *Ierusalem*, at the terrible iudgemēt of *Ananias* and *Sapphira*. *Act. 5.* Most of these haue been partly afraid and discouraged, as though their enterprife and worke, which was of the Lord, had in it selfe obtained that hard happe, and unprosperous event, which proceeded of some other evill coming in by the way. But as *Iosua*, when he had found out the fault, and purged it, renewed battell againe, and saw the mighty power, and great salvation of the Lord for them, with comfort and gladnesse: and as *David* when he also had espied the fault and redressed it, renewed his indevor, & brought home the Ark with more ioy & cheerfulness; and as the Disciples of *Ierusalem* ceased not from giuing almes, but their feare tended to this that they should doe it with more singlenesse of heart: So let not us bee offended, and stumble at the sin of any man, to giue over our zeale and loue vnto the Lords cause, the truth whereof his word hath confirmed unto us. But rather let us search out, where the iniquity is, & let the offender beare his shame & rebuke, how excellent a personage soever he hath been, for turning the truth of God into a ly: and let the Lord haue his glory,
Who

Who is alwayes found true , When every man is found a liar. And his trueth abounds the more, through the lye of man unto his glory. Roman.

3.7.

The children of *Israel* which came out of *Egipt* to go into the land of *Canaan*, could not attaine thither, but their carcases fell in the wilderness : Might one haue said therefore, that they came not out by the Lords commandement and his conduct? Yes, and greater was the glory of *G O D* , who was not hindered from performing his promise by the unbelcefe of that people : but their unbelcefe made his faithfulnessse more appeare. And *their unrighteousnesse commended the Lords righteousnessse* , Rom. 3. 5. which recompensed them their iust desert, and yet raised up a better generation , to enter into his resting place. So will the Lord evermore make his cause to stand , though they which handle it amisse, shall fall before it in the way. And as for men of great credit and estimation , the Lord oftentimes will make their weaknesse and vanity to appeare, that no glory might bee transferred from himselfe to mortall men, and that we should never make flesh and bloud our arme , neyther trust in man , in whose nostrils is breath: for what is he to be esteemed? *Ela. 2. 22.* *Salomon* the glory of the Kings of the earth, called also the Lords beloued , *2. Sam. 12. 25.* a spectacle for wisdom: whom the Lord used also for a speciall instrument unto many things : yet did not hee perseuere

in wisdom, but became a foole in counting wickednesse against the Lord. 1. *King. 6. Iehu*, which valiantly wrought the work at the first, turned also to Idolatry forsooke the Lord. 2. *King. 10. 31. An deon*, a worthy instrument, which the chose for his work, made the *Ephod*, was an instrument of evill. *Iudg. 8. 27.*

These and many more Examples the which teach us, that although wee see before our eyes never so many *which be the spirit, and end in the flesh*, that wee cannot their begining, neither feare to enter to that way, but rather take heed that walke so fast, and so steadily, and so wel med, that sinne doe not overtake us, overthrow us in the way. The evill example of life shewed by those nations which called *Christian* this day, make the savor the Gospel to stink before the *Iewes, Turkes*, other *Heathen*, which refuse therefore to search what *Christian Religion* is. Therefore are they still holden back from Christ & his kingdom. Like recompence shall reape, if the untoward example of any quench our zeale and care of searching the Lords cause, that we should not take in hand.

But there are not wanting, which unto slow runners about the Lords businesse, more weight of lead upon their feete, bring them into a further security, by assisting them by the example of *Vezza*, that attempt not any thing about matters ap-
tai

taining to the Church, because they haue no calling. As though that vengeance shewed upon *Vzza*, was for taking upon him a wrong calling; and not rather for doing that which was no mans calling to do. For there was no man in Israel which had any such calling, but if he had driven the Cart, and done as *Vzza* did, it is like he should haue been spared as little as *Vzza* was. And *David* 1. *Chron.* 15. 13. speaking to *Sadock* and *Abiather*, saith not, *The Lord hath made this breach among us* because *Vzza* did evill; but because *We* (saith he) *sought him not in due order*. And although he say also, *Because you were not here*: his meaning is not, that they being present, should haue done that which *Vzza* did.

But admit he was punished for over-reaching his calling: (as indeed whosoever passe the bounds of duety, passe the bounds of their calling also in that respect) Is it not the calling of every Christian to remoue himselfe from their communion which worship God vainly, as by the direction of the blind and dumbe ministerie, that execrable abomination in Gods sight: and to ioyne onely where the Lords worship is free, and not bound or with-holden with the bonds of any iurisdiction of this world. How can they make the *kingdom of God neere us, and within us*, *Luk.* 17. 20. if we cannot by Gods assistance, make our selues members of his outward Church & kingdom in this world, which onely hath the promise of blessing
and

and life for evermore. *Psal.* 133. 3. without the authority of man, and waiting their leisure for a commandement thereunto. And whereunto are all Christians *made Kings and Priests*? Haue they no calling thereby to seeke the meanes of their salvation? If my salvation should depend upon the curse of any in this world, I vvere in most miserable taking. But the righteousness of God dealeth otherwise: and our salvation dependeth upon that king, whose banner is alwayes before us, and he is with us to the end of the world. *Math.* 28. 20.

But now concerning those which are able to teach and instruct in the way of the Lord, they must not meddle without calling (say they) although there be no calling suffered and allowed of in a Realm or Dominion, but that which they confesse to be utterly unlawfull. So must the flock of Christ tary and be starved, whilest wee waite for that, which they can not direct us where to haue or how it should be.

It must be, say they, by diuers true Ministers calling and allowing him: and so hee must be ordained; but how many of the Ministers in the Realme of England dare be seen in this doing? *If faith cannot be begotten without a Preacher, and a Preacher cannot be without lawfull sending: Rom.* 10. 13. and this be the onely way: why suffer they the people to be deprived? Why are they afraid and ashamed of the Gospell of Christ? Why rather do they not abide persecution? But the lawfull

full calling and sending of the Ministers, vvvhich is the onely meanes to make them haue fruitfull vvombes to beget faithfull children, and fruitfull breasts to nurce the same: also due government, vvvhich is the onely advancing of Christ his kingdom, and the cutting short of sinne and vvickednesse. Also our Christian liberty to vvorship God vvith free conscience, according to his vvord: and our comfortable ioyning in the true fellowship & cōmunion of Saints. And to conclude, the meanes of our salvation must be kept from us, untill a ciuill law send them to us, though there be never so long delay: as though they were not sent from heauen and offered to all that will receiue them. VVe can desie the Papists doctrine, for making part of our salvation to hang upon our owne deserts: but vve cannot taste the bitterness of the root of this doctrine, that the building of Gods kingdom for the meane and furtherance of our salvation must depend upon ciuill power, and Christ Iesus, vvith all things pertaining unto him, are made underlings thereunto, and caused to dance attendance vpon it. Those vvvhich vvalk after this doctrine, and teach men so, doe breake not one of the least, but one of the greatest commandements, teaching men so: and therefore shal be counted least in the kingdom of God, if they do not repent.

And againe, concerning this calling, vvvhich must needs be done by diuers Ministers vvvhich vvill not do it. But admit they

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would.

would, from whence haue they their calling
 sending, and authoritie, such as pertaine
 to a Minister? Had they it not from the
 which sit in the chayre of Antichrist: Yet
 how many are in all Christendom, who
 haue bene so rightly ordeyned, but that the
 ordination haue come from the popish P
 lacie, vvith in three or foure generations
 the most? Now if a man take a griffe of
 fowr fruit & plant it, & then take a griffe
 that new planted, and plant that: and take
 that againe and plant it the third time, a
 so continew vnto the hundreth time: wil
 loose the sowrenes, and gather sweetnes
 No more can an vnlawfull calling bri
 foorth a lawfull, though it descend from
 to another an hundred or a thousand tim
 Therefore except they can approue the
 lawfulnessse of their calling to the ministe
 vnder some other title then that vvith the
 now haue by that Clergie: it vvill fall out
 that there shall hardly be found a Minis
 truly called in all the world, and also that
 there is small hope that ever there shall be
 any. But whatsoeuer burthen they lay upon
 us, I lay no more upon them, but that the
 hauing the approuing and consent of the
 flocke, doe the works of a Minister, name
that they feede their flocke wberof the holy gh
batb made them ouerseers, if they make
 them selues vnworthie, and *that they ke*
backe from them nothing that is profitable. A
 20. 20. So then they must not keepe backe
 not suffer to be kept backe (they standi

still) their libertie and authoritie, which the Church should haue, & the true worship of God in all points safe & sound, the scepter of the gouernment of Christ born vpright, and hauing due honour, remouing themselues and their flockes, as least from all open abhomination in life and religion, whereby reproch should redound to the name of God.

These thinges if they doe, and whatsoeuer else appertaineth to a ministers duetie: their worke shall commend them, and testifie their calling, and shall be in stead of an Epistle or rather a licence wrtten in their owne harts: vnderstood also and read of all men. 2. Cor. 3.

2. Our Sauour Christ being demaunded whither he were the sent Sauour or they should looke for an other: Mat. 11. 3. did not answer that he was sent a Sauour, but said: Tel Iohn what you haue heard and sene; The blind see, the lame walke, the lepers are cleansed. the deafe heare, the dead are raised vp, and the poore receiue the Gospell. As if he should haue said: I doe the workes of the Sauour, which the prophets, beare witnes of, that he should doe: Therefore I am the sent Sauour. As namely Isaiab witneseth Esai. 61. saying: He hath sent me that I should preach the Gospell to the poore, and that I should heale the broken harted &c. And our Sauour Christ witneseth in an other place, saying: Iohn. 5. 3. I haue greater witnesse then the witnesse of Iohn: For the workes which the father hath giuen me to doe, those testifie of me, that the

Father hath sent me. Therefore vvhofoeuer do the vvorke of Ministers, and haue not knowne the deepnesse of *Sathan*, nor yet the cursed learning of Antichrist, I iudge none other burthen to be put upon them, but that they hold fast the doctrine of Christ untill his comming. And their vvorke shall declare their calling, and seale it before all men. Otherwise the answer of our Saviour Christ to them which came from *Iohn*, and the prooffe of his calling, should not be forceable.

And moreover, whereas they tie the Ordination of every minister, as it were, unto the girdle of other ministers, that of necessity it must at all times depend and stay upon them: that is to lay a greater bondage upon the Churches then they are able to beare. For admit there be onely one Church in a nation, and they want a Pastor: must they seek oversea & land to get a minister ordained by other ministers? But what if there should be but only one apparant to us in the vvorld: shal that church for ever be deprived after they haue once wanted a minister, for default of authority to cal & ordain another? By this reason every church should not bee perfect in it self, nor haue in it selfe means & power to continue by that measure of lines which the Lord hath measured out unto it.

And is it not a dishonour to Christ Iesus the head of every congregation which is the body: to say that his body together with the head, is not able to be sustained and preserved

ved in it selfe. Moreover, I demand what calling the dispersed disciples of the church of *Ierusalem* had, that they did preach & teach the Gospell as they went? were they all ordained ministers, by whose meanes it is said, *that many did beleue, & that the Lord was with them? Act. 1. 1. 21.* And those whom they did beget & bring forth as new borne children to God through the Gospell of his Son: did they want authority to feed them and giue them suck being so brought forth? VVhich if they might do, then came they very neere to the work of the Pastor, which hath his name of *feeding*. And was not onely charity a calling to these men, who meeting with such as they found worthy, over-slipped not that occasion of doing so great good? If the *Samaritan* be commended for doing the part of a neighbour unto him which fell among thieues & was wounded, because he had compassion on him, tooke him up, and washed his wounds, and in all things provided for the safety of his life, *Luk. 10.* why should they be reprov'd, as passing the bounds of their calling, who meeting with soules wounded by the sword of Antichristian robbers, or any way bound by Satan vvith the chaines of ignorance: shall helpe to loose them, & mollifie their wounds with the oyle of Gods truth, & bestow upon the what spirituall gift they are able, to refresh them, and saue the life of their soules? yea if they do it not, they shall be found mercilesse, & like to faile of mercy in the time of their need.

In all this I deny not but that there is use of other Ministers, when they may bee had for mutuall helpe in trying and examinin and allowing those whom they find meet: that by their iudgement the other Church may so much the more be confirmed,

Thus haue I passed the bounds of the text somewhat in this discourse, I confesse. Be I crue pardon of the reader. For not without due occasion haue I been led thereunto And now at length I come to speake of *David* ioy, which I thought to haue done long ere now.

And first of al, therein we espy the footstep of that faith vvhich the author to the *Hebrewes* witnesseth so many excellent practise to haue been atchieved, which is the ground of things which are hoped for, & the evidēc of things which are not seene. *Heb. 11.* For hereby *David* despised all the glorious thing vvith visible shew, vvwhich belonged to his Royall kingdom, and did bid them giue place, in comparisō of the unspeakable treasure of Gods favour, and all the good vvith flow from thence, which hee saw not but by the eyes of faith, and possessed onely by the title of that evidence, which is concerning things not seene but hoped for, yee herein he ioyed fully.

The multitude say: *Who will cause us to see good*; Psalm. 4, 6. They know what they see here, but they know not what they shall haue. But the faithfull say: *Lord lift up the light of thy countenance upon us, and shall thou*

thou shalt giue us more ioy of heart, then the people haue of their aboundant barvest and vintage, v. 7. They know not, or at least will not acknowledge for their own the things of this vworld. But those things vvhich out of Gods countenance turned towards them, they do conceiue, they know for their own, & they declare that they seek an induring city.

So then euen as *David* by faith hath overquelled the Lion and the Beare, and by faith had enterprised to fight with *Goliath*, & had prevailed: so by faith he obtained the bringing home of the Ark. And though he seemed at the first to be disappointed, and walked on his way weeping, sowing deare seed *Psil. 116. 6.* (as did *Abraham*, when hee so long went without an heire, and at last was commanded (as it were) to bury the hope which hee had of the promise in his onely heyre, by appointing him unto the death: Yet as *Abraham* did, so he beleeeved in hope against hope. *Rom. 4. 18.* Therefore in the Lords appointed day, he returnes with mirth & gladnes, bringing his sheaues with him, whē as by faith he had gottē accessē to the grace wherein hee stood, and reioyced under the hope of the glory of God, wherein he saw a lively image in his holy Ark, with an undoubted pledg of loue & favor toward him. Thus he faileth not of that wherewith hee strengthened his soule in the time of weaknesse and temptation saying; *Why art thou cast down, O my soule, and why art thou so disquieted within mee! wait on God for I*

shall yet see the time to giue him thanks for the helpe of his presence. He is my present helpe, and my God. psal. 42. Thus he wayted with patience, which taught him experience, which experience brought forth the increase of his hope, and his hope made him not ashamed: *Rom. 5. 4.* seeing hee was not disappointed of that he hoped for, but saw the greater saluation of the Lord in the day of his reioycing, to the further sustayning of his hope, to wayt for greater things also at the Lords hand. So we see that which I haue spoken, that by faith he entred into the Lords rest, when as the Lord vouchsafed to haue his resting place and holy habitation with him, & by faith he reioyced in this, esteeming it aboue all other causes of ioy, because he looked to those inuisible ioyes, which hereby were promised & sealed vnto him. And now to apply this vnto our selues, This also is a glasse which we haue not dressed our selues by: for verie many can say, *VVait, and tarrie.* But whether doe we thinke, that they meane, vntill the Lord helpe and further their paynfull indeuour, which is neuer a whit, or vntill they haue filled their insatiable and bottomlesse Coffers with vncontrouled traffiking; For, where is the disquiet and casting down of the Soule? *VVhere* are the afflictions which the Lord should remember, as he did *Dauids*; *VVhich* should whet the edge of patience, that patience might haue her perfect worke, that they might be entire wanting nothing. *Iames*

1.4. But aboue all things, where is *faith*,
Without the which it is impossible to please God;
 And without the which God will not shew
 his glory before any people, to their salua-
 tion, but to their confusion: for want of
 which, our Sauour Christ wrought not
 those miracles in some places, which other-
 wise he would haue done? VWhere is this
 faith, I say, when those which are the chiefe
 and principall leaders of the people, which
 should beare the Arke vpon their shoulders
 they say, and haue taught the people to say:
It is not possible it should come home: and why?
 For not onely the chiefe of the Clergie, but
 also the cheife which haue the reyns of the
 ciuill regiment, are against the establishing
 of church gouernment. I demand, whether
 it be from heauen, or from men. If from
 heauen: with God all things are possible, and
 he will then further his cause in our hand,
 when we belecue. And when it shall please
 God to further his cause: *Who can resist his*
Will? Rom. 9. 19. For then euerie Valley shall be
exalted, and euerie Hill shall be brought low, for
the loftines of men shall be abased, and the Lord
G O D onely shall be exalted in that day Esay.
 2. The rough way shall bee made plaine.
 This will the ielousie of the Lord of hostes
 performe, and his owne arme shall susteine
 him to doe the worke, if we could beleue:
 yet we say it can not bee. VWhere is that
 faith, whereby our Fathers subdued Kingdoms,
 wrought righteousness, obtayned the promises,
 stopt the moutbes of lions, quenched the violence

of the fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the Armies of the aliants, Hebr. 11. 34. Let us feare for the grievous iudgments of God which befell the children of Israel in the wildernes, which were ready to haue entred into the Lords rest: but suddenly through unbeliefe conceived of the evill tidings vvhich the Spies brought, they did shut the doore against themselves, *Deut.* 1. 28. And what was the matter? The walls were so high, and the people so strong. But the height and strength of the Lords arme was forgotten, which had been stretched out upon *Pharao* and *Egypt* unto destruction. But upon them unto deliverance. Even so we, for we would faine enter into the Lords *Sion*, a true reformed Church: but some body is against it. I know whereof you meane. *A Lyon is in the way*: but *Salomon* saith, *That that is but the excuse of a sluggard.* *Pro.* 22. 13. Those spies were evill enough vvhich went into *Canaan*, and brought home an evill answer. But what shall we say to those spies, vvhich tell an evill answer before they will step one foot out of the doore? VVe haue high walls against us also, and strong Prelats, vvhose bodies if they were grown as far out of square as their pomp and authority is grown from the lines of their calling, they should not be like the *Anakims in Canaan*: but rather like unto the Giant which the Poets haue fained to haue stood but up to the knees in the sea, where it is at the deepest, But
for

For a mean to pluck down this height, and
 weaken this strength, the hand of the Lord is
 forgotten, vvhich vvas stretched out, even
 vvin this generation, upon the high walls
 & swelling Babylonish buildings of the Ab-
 bies and monasteries. Even vvhether there vvas
 no hope or likelihood of any such thing by
 mans reason. Then came a day from the
 Lord, *upon every high Tower, and upon every
 strong wall*, to make those places voyd dens.
 For thistles and nettles grow in their high
 halles, and priue Chambers, and the Owles
 shriek there, and the Crowes and the Ravens
 gaile there by Gods iust iudgement, *Esay 2.*
15. There came a day also upon all their plea-
 sant pictures, and all their gallant Images
 vvhetherof they were glad to cast some into
 holes, to the Moules and Bats, to keepe them
 from the fire, *vers. 20.* The day of the Lord
 came also upon the Cedars of Lebanon and the
 Oakes of Bashan, *vers. 13.* even the great and
 mighty Cardinals, Abbots, Monkes, and
 Friars, and the rest of the Prelates, vvhich
 bare the sway in the land. These wanted not
 strength: for they were like horses prepared to
 battle, they were clad with iron habergions, they
 had Lyons teeth. They had also crownes on their
 heads, and stings in their taitles. *Revel. 9. 7.*
 For there vvas not one of them in vvhose
 presence to speake any thing against their
 idolatry: but that it vvas as much as a mans
 life vvas vvvorth. These also hath the breath
 of the Lords mouth sent into the bottom-
 lesse smoking lake, from vvhence they came.

These

These things hath the Lord done for us, euen in our fresh remembrance, to beat down the hils, and make the way smoother to the residue of our journey. He hath opened a wide doore unto us: But we being drunken with the ease of this world; haue reeled against the posts thereof, and fallen backward and ly sleeping. Let us take heed least wee sleepe so long, untill the Lord shut the doore at naile it up also with an eath in his anger, if he haue not done it already.

Seeing then the Lord hath giuen such an onser, doing so great things for us, bringing us thus far on our way out of *Egypt*: let us take heed there be not in us an euill heart and unfaithfull to depart from the living G O D, lest we be deprived. Heb. 3. 12. But let us goe on our way cheerefully: and feare not the heate of the day, nor the darkenesse of the night. For the Lord shall create upon euery place of mount *Sion*, and uppon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for uppon all the glory shall bee a defence, and a covering shall bee for a shadow in the day for the heate, and a place of refuge and couert from the storme and from the rayne. *Esa.* 4. 5. Neither let us feare for the high walles of *Iericho*, I meane the Antichristian Canon law, which is the strength of this government. For by faith the Walles of *Iericho* fell down at the blasts of the Trumpets Heb. 11. 30. And what are all the execrable buildings of Antichrist, which still remain amongst

amongst us, that they should stand before the Lords trumpeters, if they haue faith, and do not onely blow their blasts, but also compassse the Citty as oft as they should, and blow their blasts in due time and place, as the Lord hath appointed? Moreover, let us know, that as the walls of *Iericho* fell down, so also by faith the walles of *Ierusalem* were builded up. For *Nehemiah* misdoubted not either the fewnesse, either the poverty of the Iewes, either the malice of the enemies, but stept unto the worke in the midst of those unlikelihoods, for the which their aduersaries did mock them drylie, saying: *What doe these weak Iewes, will they fortify themselves? Will they make the stones whole againe, out of the heaps of dust, seeing they are burnt?* *Nehemiah. 4. 2.* And another answered: *Although they build, yet if a Fox goe vp hee shall even breake down their stony Wall. vers. 3. 7.*

So therefore when the heart of Gods people shall bee to worke, encouraged by faith, so that their hands also bee strengthened, and put to the businesse, though never so many *Ammonites* and *Ashdodims* bee wroth and conspire altogether to come against *Ierusalem*, and to hinder the building thereof, yet shall God bring their counsel to nought. *Neh. 4. 7.* For God is in the midst of it: therefore shall it not be moved: God shall helpe it very early, *Psa. 46. 5. 6.* Though the nations rage against it, and the kingdoms bee moved: God shall utter his voyce, and the earth

earth shall melt : Ps. 46. 5, 6. God shall speak unto them in his wrath, and vex them in his sore displeasure. Psalme. 2. Hee will persecute them with his tempest, and make them afraid with his storm. Psal. 83. 15. So shall the haters of Sion be ashamed & turned backward. Ps. 129. 5. For the Lord of hosts is with us, the God of Iacob is our refuge, when we are under his Baner, & fight his battles without vaine feare. For hee will teach our hands to war, and our fingers to fight. Psal. 144. 1. He will breake the Bow, and cut the Speare, and burne the Chariots with fire. Psal. 46. 9. But our armes will he strengthen so that they shall break even a bow of Steele, and our feet will hee make like Hinds feet, that by the might of our God we shall leape ouer the highest wall which Antichrist hath reared : And though our haters vex us many times : they shall not prevaile against us. Though they plough upon our backs: the righteous God shall cut their cords in sunder. Psal. 125. Though they would deuoure us quick yet God will not giue us as a pray vnto their teeth. Wait therefore & know that the Lord is God. He will be exalted among the Heathen, hee will be exalted in the earth. Psal. 46.

Let us giue him glory therefore by trusting in him, that we may take his work in hand, & further it with all our might, not suffering our eyes to behold, nor our hearts to consider the impossibilities of finishing the same for God is faithfull, who hath promised, saying:
To him that disposeth his way aright, I will shew
 the

the saluation of God. Psal. 50.

Againe concerning *Dauids* reioycing, in the day when the people assembled willingly to accompany him at the bringing home of the Ark, and the Lord made all things to prosper: It seemed to be the fullest and soundest ioy that ever he had, both for that hee then danced, and leaped, and sprang as one ravished, and fully possessed vvith an heavenly pleasure, and also taketh refreshment, as it appeareth in this Psalm, in remembring, meditating, and singing of the happinesse of that time, which teacheth us what affection we shold put on in matters pertaining to the Lords glory, as when his kingdom is builded and furthered, when hee is well known amongst us, and his Name is great as in Israel and his Tabernacle with us as in *Salem*, & his dwelling as in *Sion*. *Psal. 76.*

VVe reade of *Dauid*, that when the Lord had giuen him to see his sonne *Salomon* placed in the throne of the kingdom, he worshiped vpon the bed, and saide: *Blessed be the Lord God of Israel, Who hath made one to sit on my Throne this day, euen in my fight. 1. Kin. 1.*

This also was a godly reioysing, as it is a godly and commendable thing in all Kinges and Princes, to haue care to see that matter so well ordered and disposed in the time of their life, as much as in them lie, that the people whose safetie the Lord hath committed to their care and charge, may enioy continuance of peace and welfare after their deceasse

deceasse, that there be no invasion, nor going out, nor crying in the streets of their dominions afterward: *Psal. 144.* As also it is godly and commendable to ioy, and blesse God when he giues them to see with their eyes, the hope of a good stay within their kingdoms: which is so far from derogating from their honor and renown, that it tendeth greatly to the increase and advancement of the same. For *David* toke this for an honorable salutation at his servants hands, when they said: *God make the name of Salomon more famous then they name, and his Throne aboue thy throne. 1, Kin. 1. 4.* This I say, was one ioy of *David's*, yet not comparable to the other: as appeared in that his care to behold this thing was not so vehement, and he was neere to haue overslipped too long, the laying of his hand to the furtherance thereof, in respect of *Adonias* ouer hasty attempt, and he had need of stirring up by the sute of *Bethsaba*, and the advertisement of *Nathan* the Prophet. VWhereas in other bulines of bringing home the Lords Arke bee needed no spurres to prick him on foreward. Flesh and bloud kindeled not that zeale in him, but the Lord had inflamed his hart with the Spirit of loue and fire. And this burning affection of loue bare he from time to time, unto the Lords holy Tabernacle, for his true worships sake, & his glory therein appearing. And as it was his life to dwell in the Courts of the Lords house by often frequenting them: so was it euen death and great distresse for him to bee

A stranger from the same, as appeareth by his pitiful complaints in the daies of his banishments, as when he saith, *As the Hart brayeth for the rivers of water: so panteth my soule after thee O God. My soule thirsteth for God, even for the living God. When shall I come and appeare before the presence of God?* *Pla. 42. 2.* His teares were his meat day and night, and he powdered out his very heart when he remembered the deere times past, when he had gone with the multitude, and led them into the house of God with the voyce of singing and praise, as a multitude that keepeth a feast. But we alas declare what poore & feeble ioy we would conceiue, if the Lord would restore the glory of his Sons kingdom in open sight before our face, and purge his Court and Sanctuary, and plant us therein, when as we being bereft of this benefit, haue so small thirst, so little panting & braying, & so little sadnesse of soule, and shedding of teares for this manner presence of the Lord. Yea, we heare the voyces of many, and the thoughts of more lie open before the Lord, whereof some say, and some thinke, that they haue no great need of Christ his Ecclesiasticall government, seeing they can governe themselves, and liue in the feare of the Lord well enough, as they imagine with themselves. Therefore they set their hearts at rest. But haue they more stay of themselves, and towardnesse unto godlinesse, then David had? Or do they thinke that he was cleaue absent from God, that he could not pray and praise his name? yet doth he say; *When*

shall I come to appeare before the presence of God? And scarce could hee comfort his owne soule, which was then in heaviness, though he hoped for a day of returne. Thus hee accounted, that hee should stand before the presence of God, when he should be present in the place, which the Lord did chuse to put his name there, and should enjoy the sight of those things, which the Lord appointed for the tokens of his presence among them. And therein was his great delight, according as he uttereth, saying: O Lord of hosts, how amiable are thy tabernacles? My soule longeth yet, and fainteth for the courts of the Lord. For mine heart and my flesh reioyce in the living God. Blessed are they that dwell in thine house: they will ever praise thee. Psal. 84.

And although hee behaved himselfe carefully before God, when he was absent from the Lords tabernacle: yet hee acknowledged his strength not to be so great, but that there was danger to bee feared by the want of those things which the Lord had appointed as means to hold them in his true worship. For this cause he complayneth unto *Saul* his persecutor, not so much for persecuting him, as for chasing him from the place where the Lord vouchsafed to dwell. For hee saith: *If the Lord haue stirred thee up against mee, let him smell the savour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord. For they haue cast me out this day from abiding in the inheritance of the Lord, saying go serve other Gods. 1. Sam. 26. 19.*

This

This loue to Gods house, had King *Hezekiah*, who in his sicknesse (vvhwhereof word was brought him that he should dy) was grieved for nothing so much as this, that hee should no more goe up into the Lords house: *Esa. 38. 11.*

For this cause were his prayers and teares. As appeareth by the word which came from the Lord by the mouth of the Prophet. *Thus saith the Lord God of David thy Father, I haue heard thy prayer, and seen thy teares. I haue bealed thee, and the third day thou shalt goe up unto the house of the Lord. 2. King. 20. 5.*

This zeale also and loue to the Lords house appeared in the ancient fathers which returned frō the captivity of *Babylon*, vvho as they could not bee comforted in their exile, but sate down, and vvept by the rivers of *Babel*, vvhen they remembered *Sion*. So in the ioyfull time of their returne, yea in the ioyfull day of laying the fouedation of the Temple, vvwhich they aboue all things haue desired in the middest of the ioyfull shouting and singing of the residue of the people, their harts yet melted within them, and they vvept with a loud crying, in so much that the noyse of the shuring could not be discerned from the noyse of their weeping, and all was for this, because they had seen the former Temple. *Ezra. 3. 11.* And the foundation of this vvas not comparable to that. VVhat shall vve say, Did these old men dote? vvhere they fond upon an outward shew of faire buildings? No: but as their chiefe

delight was in the house of God, so the increase of the glory thereof, was their ioy, and the diminishing of the glory thereof, was their sorrow and griefe of minde. Thus ielous were they over Gods glory, that in the outward shewes and shadows they were impatient of any want. But amongst us, there is small weeping, though the builders in their building haue left out the chief corner stone, which should be the garnishing of all the work. They haue left out the government of Christ, without the which that their Church can be his house, though they face and brace never so much, how should they think it possible? For they must know, *that Christ dwelleth not, where he ruleth not.* He may not be an idle Idoll. His Church and kingdom in this world, is outward and visible, and except he governe visibly, even by his outward ordinances; It is vaine for us to say, Hee ruleth in our hearts: and in the church that we are ioyned unto, we submit our selues to the ordinances of Antichrist. VVe shall soon banish Christ from our hearts, if we haue no more care of his glory then so, but can bideto see his Sanctuary prophaned & profaned by that Heathenish stranger of R^e which not onely sets his foot in there e day, but also erecteth there his own Altar incence. For prayers and thanksgiving bee measured out and appointed after fashion.

If ever we had seen the beautie of the building, I mean in the time of the pri

urch, we might vvell now, if vve had not
 ry hearts, vveepe and lament vvith loud
 ing, in seeing this building before our
 s. Not so much for that it is inferiour to
 ocher in glory: but forthat it hath neither
 ry nor beauty at all, being fashioned not
 er any patterne shewed of God, but after
 device and counsell of man. In vvhich
 ery of our notable anguish and greuous
 ones in the eares of the Lord, and in us
 re vvere no vvant to call and stir up one
 other, and ioyne hands, for the helpe of
 furtherance of the worke in bringing
 ne the Arke of God: there vvere then
 ater hope of the day vvherein wee might
 lought to reioyce, as *David* here did.

oreover we note in *David*, that his ioy was
 great in the Lord, that he contained not
 self, but so leaped & danced, that he see-
 d in the eyes of the wicked, as a foole,
 ich uncovereth his shame, and become vile.
 after that manner did *Michoel* his vvife
 rochfully taunte him, as one which had
 ily uncovered himselfe, that hee should
 a mocking stock unto the Maidens of Isra-
 2. *Sam.* 6. But hee answered, that it was
 re the Lord, who had performed un-
 nim so great mercy: for whose cause hee
 uld be yet more vile and low in his own sight.
 d said moreover, that of the same Maidens
 reof shee had spoken, he should be had in
 our. *v.* 22. VVhereby we see, how little
 weighed to become base and low in the
 it of the world, so hee might set forth

the glory of the Lord his God.

At this day amongst us , one of the greatest lets and hinderances of the Lords work finishing, is for that it cannot be don without the abasing of the loftinesse of many men which are exalted with out the Lord. As for the titles of *Gracious & Honorable Lords*, our *S. Christ* taught his Apostles that they might not bee amongst them. Therefore if these men so exalted, would loue and care for the Lords honour more then their own , and would willingly giue over their monstrous livings , and also all their worldly pompe , though they think it were a great shame for them, and that they should seeme vile before men, (which they ought willingly to undergo, for his glories sake, *Who suffered the crosse and despised the shame*) yet if they could see it, it would tend to their more true dignity. For of all the people in *England* which waite for a more full appearance of Gods glory in his house . they should bee had in honor. VWhere as now contrary-wise they receiue honour onely of a few flattering servingmen , within their own houses , which liue by bringing dishes to their Table, & almost to all the residue of the people of the land their name is in reproch, & they are become a byword and a common talke.

Our Saviour Christ thought it no shame to abase himselfe to wash his Disciples feet: *Iohn. 13. 5.* by that example, and many more teaching those which will follow him , that they

they must not think much to bee base and vile, and dishonorable in the sight of men; if they will look for true honour in the sight of GOD: The Angell Gabriel, said unto Zacharias, that his Sonne Iohn the Baptiste should bee great in the sight of the Lord, Luk. 1.35.

But what greatnesse hee had in the sight of the world, it appeareth, when as his cloathing was of Camels haire, and his meate was Locusts and Wild hony, The author to the Hebrewes speaketh of some Christians, which were racked, & would not be deliuered, that they might receiue a better resurrection. Heb. 11, 35. They would needs abide torment and shame, that in the Lord they might haue their onely refreshment, and their onely glory. And he became their glory, and the lifter up of their head.

Our Sauiour Christ who thought it no robbery, to be equall with God, hee yet in his nature of man became vile, and tooke vpon him the shape of a seruant. Here turned his face to the striker: Hee humbled himselfe, even to the death of the crosse. Therefore was given him a name and dignity above all names, that at his name euery knee should bow. Philippians: 2 9.

But great is the darknesse and ungodlinesse of these dayes, vwhen those which professe themselves to bee his Ministers, doe so order their goings and conforme themselves so little vnto the image of his life, that wee may sooner trace out the shew of all the great

glory of this world, then of Christian possession in spirit by their footsteps. And it is too manifest, that they are overcome with the temptation of him which said: *All these glorious things will I give thee, if thou wilt fall down and worship mee*, Math. 4. 9. For they declare how hardly they would abide themselves to be plucked up by the roots that they might be planted in a better resurrection, when as they will not suffer their superfluous branches to be cut off, which do so overhang & annoy the lanes that the Lords passengers cannot ride on their journey towards Sion.

There be also of the Temporality divers, which esteeme it too vile a thing, and unfitting for their honour and dignity, to come under the censure of the Church, that their faults should be looked unto; & they should be subject to the Admonition, Rebuk, and Excommunication of the Minister and the Congregation. Therefore they say: *Let us break their bands in sunder, and cast their cords from us*. Psal. 2. But if they understood the great mystery of the Lord, and the decree which is sealed up amongst his Disciples: Esa. 8 16, they should well know, that their renown and glory is no more impaired by bowing and giving due homage to Christs Scepter, then the flower & oile of the widow of Sarepta was diminished, by giving away part of that litle which she had, unto Elias. For certainly the great & noble Potentates of this world, if they doe not entertaine the Kingdom

Kingdom of Christ Iesus, though their name reach the cloudes: yet in truth their honour and renown is small, and scarcely to bee accounted an handfull, vvhich vvhen it is spent, they die. Then their name perish, and their pompe, vvill not follow them. *Then is a living dog better then they. Eccl. 9. 4.* For doth not their dignity go away withthē? *Do they not dy and that without wisdom. Iob. 4.* VVhereas if they vvould bee content to giue away unto our *Elias* Christ Iesus, a little of their honour by abasing them selues before his Throne of government: they should haue never the lesse, but a great deale the more: yea the continuance of true honour for euer, For they should stand as the faithfull vvittnesses in heaven, their names being registred in the booke of life. According as the Prophet *Esaiab* speaketh of the same and renown of the Church, and accounteth it the renown of *Kings and Princes to worshippe therein vvith their faces towards the earth, and to lick vp the dust at the feet thereof. Esay. 49. 2.*

Lastly as touching *Dauids* affection of ioy, and his delight vvhich hee had to see the glory of God shine forth: as it vvvas declared by signes, yea the whole disposing of himself, to bee great at that present time: so did the continuall practise of his life afterward, giue token that it vvvas entire & unfeyned. For he continued his care and study to be an instrument to advance Gods glory.

Of our soone hote & loone cold zeale: and
of

of our gladnes, which bewraied it selfe to be more for the shining hope of our worldly welfare, then for the hope of the increase of Gods kingdome, and the speedy coming thereof: And of our loue, which haue giuen place to iniquitie soone getting the vpper hand: And of all our forwardnes and goodnes, which appeared in the day, when the Lord opened one dore for vs to come out of prison, and an other dore to haue entred his Tabernacles, if we would haue but streined our selues a litle to haue removed a fewe blockes in the waie: Of this our goodnes and forwardnes, how that it produced but as a morning mist, which vanished before any heat of the Sunne brast forth: I haue spoken before. Little was that we had, therefore was taken from vs euen that little. Great was the true and sincere ioy, faith, zeale and loue which *David* had: therefore was giuen vnto him more. For he continued faithful to him which had called him through grace, and for the remembrance of his great goodnes, he still in hart desired to add more labour vnto the Lords worke. For the Arke being brought home, & placed in a tent, he desired to build an house for the same. And if it had seemed good in the eyes of the Lord, to haue vsed his hand therein, as he did accept of his heart : he would haue chosen rather to haue bene destitute of a princely palace, then that the Arke of God should haue been without a royall house. for the more manifestation of the glorie thereof. And when

when he receyued answer from the Lord, that he should not build an house vnto him, but his sonne shoulde builde it, yet as much as he might he did vwith all his power, and became a cheefe builder one vway. when as an orher way he could not, namely, in preparing those things which should furnish the worke, and set it forward with speede, when it should be begunne. for he said; Chro. 22. *My son Salomon is yong and tender and we must buyld an house for the Lord, magnificall, Excellent, and of great fame and dignitie throughout all Countries. I will therefore now prepare for him. And he prepared an hundred thousand Talentes of golde, and a thousand thousand Talents of Siluer: And of Brasse and of Iron passing weight: And also Tymber and Stones, and he had set Masons to hewe and polish the stones in readinesse And yet for all this, his hunger for Gods glorie, was not satisfied, but he complained that he was not able to doe no more. For hee sayd to his Sonne Salomon: according to my pouertie I haue prepared these things. Ver. 14.*

There was then no necessitie of an house: For the Arke was kept in the Tabernacle, which figured the Church, and that was after Gods institution. And the necessitie of hauing the Temp'le came not vntill the Lords commaundement appointed a time therevnto. Neyther was there any ruine of thinges pertaining to Gods house at that time. Yet you se how *Dauid* behaued himselfe, not constrained by any necessitie of the time, but inflamed

inflamed by his true affection, which hungered for the further glorie of those things, which represented Gods glorie.

There be witnesses in *England*, which know, how that exceeding many mouthes of the teachers, and of those vvhich speake as they are taught, haue confessed concerning their Church: Some, that it is ruinous: Yet will they make the stone whole a gaine out of the duste, not with a worke, as *Nehemiah* did vvith building: but vvith a vvord or tvvo, in saying, it is the Church of God yet notvvithstanding.

Some say, It is naked, and yet a Church: And though it be both hungrie and naked, they giue it such a beggars almes, as the *Apostle Iames* speaks of: *Go warme thee, and fill thy belly.* *Iam. 2. 16.* For they say, *God help it, wee shall pray for it.* In the meane time nothing is ministred to susteyne it with, touching that they complayne to be vvanting vnto it, therefore vvhat helpeth it!

Some say, It is as a man that vvants a legge, and yet a Church. But the Scripture sayth, *That that which is halting, is neare to be turned out of the way.* *Hebrewes. 12.* Some say, It vvants but an arme, &c. But all this vvhile they espy not vvherein the greatest deformitie lieth, namelie, In that it hath alittle pretie bodie, and a great sorte of monstrous great heades. I meane those of whom vve may vvell complayne vvith the Prophet, and say: *O Christ, Other Lord beside*

*Besides thee haue ruled our vs. Esai. 36.
13.*

And because I know herein my iudgement will be sifted: I say for my self, that I iudge them not, nor condemn them. *The Word of the Lord iudgeth both them and me.*

But concerning the Church of *England*, as they intitle it: It is a notable dishonour vnto Christ Iesus, to make all the Parishes in *England* generally his Church, he will giue no thanks for that liberalitie. Yet I am perswaded (the Lord I take to witnesse) that in the Realme of *England* there be diuers Churches.

And I hope also that there be many more true worshippers, or such at the least as the Lord doth accept, which abhor & detest to bowe the knee to the Antichristian scepter, more I say, then seeme to appeare, as was in *Israel* in the dayes of the Prophet *Eliab*. But that the booke which is for Gods worship and seruice, and yet beareth not the name of God, that euer it caused Tabernacle to bee so framed, as that the Lord should know and acknowledge it for his own, I vtterly denie.

But to retorne to my purpose. Seeing the case so stands that the ruins & decayes of the Churches be apparant by a general confessiō almost of all: Yea seeing it is also confessed, that she is sicke vnto death and lies panting for breath: let vs not think, that *sweete and smooth wordes* wil beale her deadlie hurte. as to say: yet it is a very famous Church,
and

and other nations haue thought well and reuerently of the Church of *England*, &c. But let all with whom is yet the feare of the liuing God, and any desire of his glory, lay the hand to the work, no more but even thus, by *eschewing euill, and doing good*; that although they goe forward in fewnesse, according to their poverty for a time, yet by their example and aduertisements, they may win many unto righteousness, by calling and stirring up after this manner. *Come, let us goe up to the mountain of the Lord, to the house of the God of Iacob, and he shall teach us his wayes, and we will walke in his paths.* *Esay 2. 3.*

Let them also say each to other, that because we sought not the Lord in due order, therefore heare wee this complaint to our rebuke and shame: *There was never more wickednesse then is now.*

Thus if we do, labouring not more faintly, because iniquity hath gotten the upper hand, but more valiantly to *redeem the times because the dayes are euill*, wee shall bee found in the sight of the Lord, according to our ability, to haue polished and made ready living stones for the Lords building, that although we can see the worke go but slowly forward in our dayes, yet in the next generation it may rise more speedily to the glory of God. And let none utter these words of unfaithfulnesse, *Alas, what can I do, or what can two or three of us do, or how are we like to go forward?* So I may say, what can a graine of Mustard-seed do? It is small to behold. But
being

being cast into the ground in due time, and watered, we see what it doth, and how it spreadeth. So we may say, what can we do, if we sit still? But if we labour in the Lords businesse, so as we giue our selues over to be sowne in the earth for his truths sake, undoubtedly out of our dead bones or ashes, there will spring up many more witnesses, untill the glorious cause flourish gloriously. But to proceed.

I reioiced when they said unto me, &c.

It is written, 1. Chron. 15. that David gathered all Israel together, to go up to Ierusalem. And in that the people were so heartily willing, saying, *That they would goe up to the house of the Lord, and their feet should stand in the gates of Ierusalem*, wee may note this; That the Lord now being with David, after he had feared before his face, and carefully sought him in due order, he addeth blessing unto blessing unto him, to make his ioy full; for he doth not onely make him see the Ark come home in peace, but also giues him the hearts of all the people, as one man reioicing with him, and praising the Lord: then the which nothing could refresh and solace his minde more cheerfully over his griefe past.

Thus doth the Lord make things to succeed with them (yea oftentimes more then they look for) which seek him in feare and trembling, and attempt to work according to his will.

Thus *Nehemiah*, when his heart had conceived that enterprise of building of the
walle

walles of *Ierusalem*, he not onely obteyned leave of the King to goe thither, which thing he hoped not for without feare: but also the Lord made him obtayne that which was least looked for, even helpe and furniture of Timber towards the worke. Moreover, the Lord gaue him the hearts of the people, who notwithstanding their pouertie and fewnesse, yet were encouraged to worke with vnwonted forwardnesse.

So *Moses*, though hee had a froward companie to guyde, yet when he went about the Tabernacle making, with all thinges apperteyning therevnto, according to the Lords commaundement, hee found the peoples hearts so willing and readie to offer, and their handes so full of giftes, that hee cryed, Ho, and commaunded them to ceasse from offering any more. *Exod. 36. 6.*

Therefore, let there be no vnchearefull wordes amongst vs, to vveaken our handes, before we begin to vvorke. As some say. How is it possible? VVhere shall we haue fit men for Elders? VVhere shall wee haue sufficient Ministers ynough? And where shall we haue this and that?

It is the propertie of a slouthfull seruauant, to tell before hee goe out, how he is not like to speede. Let vs in the midst of all streightnes and impossibilities, take in hand our enterprise in the Lord with humblenes, wisdom, and single hartednes: and we shall see successe not only in those thinges vvhich we can fore see and hope for: but also many things

things vnlooked for of vs, shal bee prof-
pered into our bosome.

Now whereas the people speake so wil-
lingly, saying: *Wee will goe vp into the house
of the Lord:* it declareth their forwardnes vn-
to a good enterprife. But the King had cal-
led them and stirred them vp therevnto. So
peraduenture it may seeme that the people
are not to goe vp into the Lords house: es-
pecially to goe about such an heavenly bu-
sines, as they now did, without their Kings
and Princes going before them. As for the
Arke, though it bare a spirituall represen-
tation of holy things, yet it was a mater-
all thing, & the bringing of it home required
outward furniture and preparation accor-
dinglie. But what the Priestes and people
might haue done as touching it, if the King
should haue been too slack: when I shal vn-
derstand it to be doubted of: answer shall be
made as God shall giue leaue.

In the meane time, it is not amisse to speak
some thing of a question which flyeth much
abroad, which hath bene taken vp rather of
desire to intangle. then any loue of the truth,
as should seem by the disorderly framing
and propounding thereof. The question is
this:

*Whether the Prince or the people ought first
to beginne reformation in the Church;*

I answer with propounding other questi-
ons. Can they tell whether Prince or people
ought first to turne to the Lord; VWhether
Prince or people ought first to doo their

E

dutie?

dutie? Or, whether the head, the hand, or the foot ought first to do that, which severally appertaineth to the office of each of those members to do? For, Kings and Princes ought to reforme without delay or waiting for other, so farre as the bounds of their callings reach: and the people they ought to reform without all delay or tarrying for other, so far as the bounds of their calling reach also. But how farre the bounds of each do extend, therein lieth the chiefe poynt.

In the name of God, let *Cesar* haue whatsoever unto him belongeth, even all civill power & dominion ordained of God. And woe unto him, say I, which will hold this, and teach men so, that there is no use of the Magistrates sword among Christians. For that is to remoue the dole of the great field & large the Lord hath measured out unto them: and that is to depriue Christians of that benefit of peace which the Lord hath ordained, that we should enioy by their meanes. For it is written, *I exhort that prayers and supplications be made for Kings and all that be in authority, that under them we may lead a godly and peaceable life.* 1. Tim. 2. 1. Therefore I am thus perswaded, that as the Kings of *Iuda* did reforme by their civill power, those things which outwardly were set up for abominations: namely, as they did break downe the Altars, cut down the groues, burn the images with fire, slay the Priests of *Baal*, and such like things: So also it appertaineth to the Magistrates now, to breake downe the Idolatrous

Idolatrous Altars, plucke downe their build-
ings, burn their images with fire, and to slay
those which haue revolted from Christianity
to open Idolatry. And herein we praise the
Lord, who strengthned our Princes hands,
to work so far, as was wrought therein. And
if our sins had not displeased the Lord, wee
should haue seen much more. For I would
to God the arrow had not been shot against
the ground onely threetimes, but three hun-
dred times three times, that a full conquest
for ever might haue been gotten over those
Antichristian *Aramites*. 2. *King*. 13. 18.

And now concerning those abominations,
which remaine, which partly I haue spoken
of: As the offices, roomes, and livings of the
Lordly over-rulers of many churches, toge-
ther with Deanes & Deaneries, Prebends and
Prebendships, Cathedrals with the chaunters
therein, & their Mar-maiden-musicke, Arch-
Bps. Bishops, Chauncellors, Archdeacons,
Commissaries, Proctors, Officials, Sumners, &
Questmen, all w^{ch} do rob the Church of her
authority & liberty, & strip her naked. These
I say, with their Courts and Canon-lawes,
as also free-hold personages and Vicariges,
which hinder the free election and deposing
of the Minister: also blind and dumbe Mini-
sters, with the forme of stinted service to
be read, being the staffe & strength of up-
holding them. All these worm-wood dregs
of Antichrists cup, and whatsoever more, it
appertaineth onely to the office of the civill
Magistrate, to powre out and rince even from

the bottom. VVhich the Lord grant that it may soon be done.

And whereas we are charged that we will take upon us to remoue these things; & establish new lawes for other government: wee are most iniuriously slandered. For we contrarywise charge all in the name of God, that they bee not so hardy, as by any authority which they may imagine they have, as being of the Chur, of God, to meddle once to moue the hand to take away these things: For that were to take the sword out of *Cesars* hand. Therefore they ought to wayte for this manner of reformation, with continuing in seruent prayer to God for hastening thereof. But herein lieth the duty of Gods people, to remoue theselues frō these & all other abominatiōs, & not to haue fellowship with the *unfruitful works of darknesse*: Eph. 5. 1. not to ioine hands with open wickednesse, but to keep our selues unsported thereof, not to go under any yoke of spirituall bondage, to betray the liberty and authority which Christ hath left with us to keep, *but to stand fast in the liberty wherein he hath made us free*. Gal. 5. 3. By the vertu of which liberty & authority, the Church of God hath to try and examine the gifts, and conversation, of those which should leade them, and finding them meet to chuse them, and perceiving them afterward to fall to any euill heresie in doctrine, or to loosenesse of life & conversation and will not be reclaimed by due admonition to depose them. Also by the power of

same liberty and authority, the Church of God hath to use their due admonitions, & rebukings of offenders. Every one may bring his complaint in due order: And such offenders *as will not beare the Church*, *Math. 18. 18.* & be reformed, must feel the sword, of excommunication by the word of God to be cut of, & *to be delivered unto Satan*: *1. Cor. 4.* to stir them up to bewaile their wickednesse and to repent, if the Lord so touch their hearts. And this authority of punishing the transgressours by the Ecclesiasticall sword, may not bee taken out of the Churches hands, neither can the Church giue it ouer without denying Christ, who hath left this his power under their charge: *Mat. 18. 18.* Although the ciuill Magistrates may & ought also to strike vvith their sword, every one which being of the Church, shal openly transgresse against the Lords commandements.

Moreover, it standeth with the liberty of the Lords Congregation, to use prayers and thanks giving alwayes, as the present occasion requireth.

These and such like things appertaine to the office of the Lords Ministers, together with their Congregations. And as for the reforming of these things, wheresoeuer any want be: VVhat ungodly tongue dare be so bold, as to say, we ought to tarry one houre? No, it we tarry for a new graunt from men to do our duties in the true worship of God, when as wee haue already sufficient graunt from heauen: we shall dy in our sins, & our

bloud shall be upon our own heads.

Now, if the Ministers and peoples duty and charge extend vnto this which I haue mentioned: it will then follow, that nothing is wanting vnto the true Church gouernment, but so much as the people, and especially the Ministers which should guide them, are wanting vnto their dutie enioyned to them by the Lord.

VVherefore in the Lord, I doe require some of those Ministers in *England* which thinke hardly of our doinges, and yet perswade them selues that they hartlie desire the full repaying of the walles of *Ierusalem*: That they would set downe by prooffe of the word of God, that which is wanting to true and full Church gouernement, besides that which is their dutie to doe, together with their Congregation, whom they ought to stirre vp to their dutie likewise. If there be any thing at all: I will promise and vow faithfully to tarie and wayte with them also. If there be nothing, why doe they make so long suing at the Parliaments, and suffer so many poore soules at home to be depriued of heauenly welfare, & sin so to ouerspread by their defaults, which by keeping the Lords watch, might be cut shorter; For what seue they for vnto the Prince and Parliament? Euen for a law to compell them to doe that which the Lord hath commaunded them to doe. VVhy doe they it not in hast, by the vertue of Gods cammandement allreadie giuen, so long as they can in peace? And

When they no longer can, why suffer they not persecution for his sake, whom they must obey before man? and who hath said: *Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.* Mat. 5. 10.

Whose kingdome and glorie wee must seeke both in wealth and woe, both in peace and persecution. His kingdom come with speed. And to him at length let us giue the hand, singing the song of hearty entertainment.

Hosanna, Blessed be the kingdom that cometh in the name of the Lord of our Father *David*: *Hosanna*, O thou which art in the highest Heavens.

PSALM. 80.

4. **O** Lord God of Hosts, how long wilt thou bee angry against the prayer of thy people?
8. Thou hast brought a Vine out of Egypt. Thou hast cast out the Heathen, and planted it:
9. Thou madest roome for it, and didst cause it to take roote, and it filled the land.
10. The mountaynes were couered with the shadow of it, and the boughes thereof were like the goodly Cedars.
11. Shee stretched out her branches vnto the Sea, and her boughes vnto the Riuer.
12. Why hast thou then broken down her hedges

so that all they, which passe by the way vane-
plucked her.

13. The wild Boare out of the wood hath de-
stroyed it, and the wilde beastes of the field
haue eaten it vp.
14. Returne wee beseech thee, O God of
Hostes: looke downe from heauen, and be-
hold and visite this vine.

P S A L. 123.

3. Haue mercy vpon vs, O Lord, haue mercy
vpon vs, O Lord, for wee haue suffered much
delay.

P S A L. 126. 4.

O Lord bring againe our captiuitie, as the Riuer
in the South.

P S A L. 84.

9. Behold, O God our shield: and looke vpon the
face of thine anointed.
20. For a day in thy Courts is beter then a the
sand other where.

P S A L. 51.

18. Be fauorable vnto Sion, for thy good
sure: build the walles of Ierusalem.
19. Then shalt thou accept the sacrifici
righteousnes.

P S A L. 20.

39. Turne vs agayne, o Lord God of
Canse thy face to shine, and wee shall be

So be it.













